The existing roads were not being repaired at the proper season. They were also subject to difficulties imposed by the Revenue Department. From 1912 they had been complaining about the Darkhast Rules, but with no avail. Their grievances in that respect should also be remedied. All these were due to the fact that they were not represented in the Legislative Council or the Assembly. It might be said that there were two Members on the Council to represent the Devicolam taluk. One was the representative of the European planters and the other a member to represent Minachil and Devicolam taluks together. They had therefore practically none to appraise the Government of their grievances from time to time. The Devicolam taluk should therefore be constituted a separate constituency for the next election, and till then one Member should be nominated to the Council.

DEWAN'S REPLY: Mr. Sultan Ahmed Badruddin Rowther, I am afraid it is too late to do anything in the way of securing your representation in the Legislative Council for two years at least, as the life of the Legislative Council is three years. The other points will be considered.

The Member represented that the Darkhast Rules of 1912 worked hardship.

DEWAN: That will also be considered.

185. Encouragement of Tamil in the Tamil taluks.

MR. S. MANIKKAM ADAVIYAR (*Member, Municipal Council, Nagercoil*) said that Travancore was the territory of the Chera Kings and that Tamil was the State language from then. That being the case, it was a pity that he and others in his position had to represent to the Government that the language should receive adequate encouragement in the Tamil taluks. Had the Dewan known it well, he would not have said in reply to another Member who spoke on the subject that he would not interfere with the State language for the sake of a corner of the country.

The Director of Public Instruction could tell how backward the Tamil taluks were in the matter of female education. There were only 3 Tamil Departmental Girls' Schools in the Tovala taluk, 6 in Agastisvaram and only one in Shencotta. Similarly, there were only 5 grant-in-aid schools in Tovala taluk, 12 in Agastisvaram taluk and none in Shencotta taluk. Naturally, the total number of girls who received instruction in these schools was also very small.

Travancore was famous for its advancement in the matter of female education. But the Tamilians had nothing to be proud of this. They were not given adequate facilities for educating their girls. It was historically a mistake to say that the Tamilians were not eager to put their girls to school. The population in Tovala, Agastisvaram and Shencotta taluks consisted of Tamilians, and in the Kalkulam and Vilavankod taluks they formed more than half the population. In Trivandrum, Quilon, Alleppey and other major municipalities also, the number of Tamilians was large. The Tamilian population in the State was about 6·25 lakhs. That the language of such a community should be referred to as the language of a corner of the country and that the Government should remain quiet to see the community sinking into the background in this respect was not just. The Government should enquire into the matter and adopt the necessary measures.

Tamil should be strictly enforced in courts of law. The officers should have a working knowledge of Tamil. The forms, plaints, etc., should be in Malayalam and Tamil. Teachers who had passed the Malayalam School Leaving and other examinations were appointed in Tamil schools. This practice should be discontinued. There should be an Inspector of Tamil schools under the Inspector of Vernacular Schools. There was not sufficient representation of Tamilians in the Vernacular Text Book Committee. So far as the selection of books was concerned this was a serious draw-back. There should be a Tamil edition of the Economic journal.

DEWAN'S REPLY: Mr. Manikkam Adaviyar, I suppose there have been Tamil localities inhabited by Tamilians in Travancore for several years now. They have managed to get on and get themselves understood without the language being changed as you wish to have it done. You will also remember that all these many

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years they have had to resort to law courts and they managed to get their work done and have been able to be understood. There is very little difficulty for one who knows Tamil to understand Malayalam and *vice versa*. The two languages are very closely allied. Anyhow, there is no intention of changing the language of the State from Malayalam into Tamil as you seem to require and I am not going to flood the northern taluks of Travancore with Tamilians so as to teach our Nambudiries and Syrian Christians to speak Tamil instead of Malayalam. As I said we have got on very well all these years without the exclusive facilities that you demand. I am quite sure that you will be able to get on quite happily without the change unless the Tamilians refuse to learn Malayalam of their own accord, as so many others have done in this country. But that apart, I think it is a good thing that you should have a few Malayalam teachers so as to help your studying the State language, the language of the land of their adoption. If you can point out a single instance in which in a law court justice was not meted out simply because there was nobody there to speak the common language, I shall certainly try to give you Tamil-knowing Judges and Munsiffs in the Tamil taluks. But I do not think it necessary. Just as every one here has understood you, so also everyone whose language is Malayalam can understand you when you speak Tamil. I do not think the position is so grave as you have come to believe it to be.

186. Disabilities of the Ezhava Community.

MR. S. KRISHNAN ASAN (*Member, Nominated*) said that when a person was issueless, he used to adopt the sister's child as his own. Among the *Misradayees* the system of inheritance was that a share went to the son while the other went to the sister's son. The system worked satisfactorily ; but with the promulgation of the Ezhava Regulation, it had become necessary to apply for exemption. There were still thousands who had to apply for exemption, but the time had run out. This was a serious hardship. The *Misradayees* should therefore be exempted from the operation of the Regulation or the period for applying for exemption should be further extended.

The Member also requested that action should be taken to remedy the grievances brought to the notice of the Government through his representations at the twentieth and the twenty-first sessions of the Assembly.

DEWAN'S REPLY : Mr. Krishnan Asan, I understand that you wish to repeat the representation made in the twentieth and twenty-first Sessions.

I do not think it is within the range of practical politics to pass a Regulation exempting your community entirely. You have now got ample time within which you can register out. Let us hope that that will be sufficient to meet the wishes of all of you.

187. Educational concessions for the Ganaka community.

MR. K. N. GOVINDAN VAIDYAN (*Member, Nominated*) thanked the Dewan for his kind personal attention in the matter of the illness of his brother, the late Mr. K. N. Krishna Jyotsier, and for his nomination instead to represent the community.

The Ganakas form a poor and peaceful section of the population. Enquiry would show that no Ganakas were in jails. The community had not yet been able to take advantage of the new system of education in the country as it was only now that the inadequacy of the hereditary lore and profession to earn a livelihood had been realised. Poverty, not lack of intelligence, is the chief handicap. Full fee concessions should therefore be allowed to Ganaka boys and girls in English schools. The concession would not involve any considerable expenditure as there were only 16 Ganaka pupils at present in English schools. Full fee concession should similarly be granted in the case of the girls in Vernacular schools as had been promised in the past.

188. Disabilities and needs of the Ganaka community.

MR. K. N. GOVINDAN VAIDYAN (*Member, Nominated*) complained that adequate encouragement was not being given in the public service to members of the Ganaka community who were qualified for appointments. The position of the Ganaka

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